

SPIRITUAL TIMES,

A WEEKLY ORGAN FOR THE PROMOTION OF SPIRITUAL & PROGRESSIVE TOPICS,
A REGISTER OF PASSING SPIRITUAL PHENOMENA,
AND
A MISCELLANY OF SPIRITUAL LITERATURE.

Spiritualism unfolds to our internal senses substantial realities; it presents us not only with the semblances, but with the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the Spiritual, but to the Material world. It is easy to imagine that we are dealing with the absolute and enduring, because we associate our thoughts with the external and apparently lasting, but, on reflection, we discover that the only absolute and enduring facts are beyond the tomb.

No. 6.—VOL. I.—NEW SERIES.

SATURDAY, MAY 14, 1864.

PRICE 2d.

"You must all Believe in Spiritualism, for the Truth will come out."—*Spirit-message delivered at a public meeting, January 18, 1864*

The Spiritual Times.

SATURDAY, MAY 14, 1864.

A NOBLE APOLOGY AND AN EARTHQUAKE.

Captain Noble, of Maresfield, Sussex, has got himself into a maze. Some few weeks back, it will be remembered, Mr. R. Cooper gave a lecture on Spiritualism, in Uckfield. Captain Noble was elected chairman, and fulfilled his duties with skill and gentlemanly courtesy. He was not a believer in Mr. Cooper's philosophy, but he nevertheless told the audience that any fool could make a noise, whilst it would take a wise man to answer an argument; hence the lecturer was listened to with marked attention. At the close of the lecture a discussion took place, in which the *noble* Captain joined. The impression made on our mind after the meeting was over *was* that Captain Noble, although a sturdy opponent to Spiritualism, was an out-and-out gentleman. There was in his outward bearing an expression of liberality and genial good humor which won us over.

Perhaps the *noble* Captain was chaffed a good deal by his anti-spiritual friends for the part he had taken at the Uckfield meeting. Perhaps he thought a little *Latin*, dished up in an anonymous letter to the *Sussex Advertiser*, would keep the faculties of the men of Sussex on the side of sanity. Be this as it may, a paper conflict resulted, in which Mr. Cooper and Captain Noble were the adversaries. There were a deal of sharpness about the Maresfield champion, and much *Latin*, all of which might have passed, not for "noise," but for "argument;" but unluckily, in his zeal to damage his opponent's cause, without the slightest impression that it was not the order of a good Christian and a gentleman to sully the reputation of a man he did not know, if that man happened to be a spirit-medium, Captain Noble, with the utmost *sang froid*, said "Mr. Home, I verily believe, is as rank an impostor as ever breathed," or words to that effect. Of course, most people believed Captain Noble, because most people do not believe Spiritualism. From that time we deemed the Captain not quite so out-and-out a gentleman, but there was no use we thought, taking any notice of what properly belonged to

Mr. Home to notice. To our surprise and delight we read the letter in the *Sussex Advertiser*, which appeared lately in our columns, containing a full recantation from the *noble* Captain, of the ungentlemanly aspersion done in an out-and-out gentlemanly spirit. Mr. Home is satisfied we are satisfied, and we can but hope Captain Noble is satisfied. The subject of Spiritualism is necessarily, owing to the materialistic tendencies of the age, one that must appear extravagant to men like the Captain, who mix much with orthodox sceptics, and who believe themselves, owing to their researches, taking a materialistic direction, matter-of-fact men of sense. The only fact connected with this out-and-out gentlemanly apology to Mr. Home which does not exactly square with our ideas of *gentlemanly* conduct is, that Captain Noble did it under the terror of a threat. Mr. Home positively intended to test the Captain's right to defame according to English law. The *amende honorable* has been made, and it was done in such a gracious manner—so gentlemanly, that we can but feel grateful to Mr. Home for compelling so *noble* an antagonist to teach us how to apologise in a true gentlemanly spirit, when we *must* render unto Cæsar the things which belong to Cæsar.

It is singular that a curious phenomenon resembling an earthquake, has, within the last few days' visited Maresfield, and Captain Noble's household has been alarmed. He did not hear anything unusual himself, but some of his servants did, and one lady actually had her bedstead moved while she lay upon it. The Captain has written to the *Times*, giving the facts which he did not witness, but which he accepts nevertheless. We do not imagine for an instant that he ought to do other than accept evidences second-hand, when they do not come first-hand; but we cannot help smiling at the incongruous position the earthquake has placed him in. When Captain Noble wrote against Spiritualism, he refused evidences coming from America, which was so far off, just as though a few thousand miles made a difference to the integrity of a writer. Now the Captain has accepted evidences in favor of the earthquake in his own household. What more could he do? But the evidences are indirect, nevertheless. We grant they are to him more convincing than if they had come from foreign sources—from people he knows nothing about; but what of us? We might be sceptical upon the Captain's original dictum, and refuse altogether evidences which come from his household, demanding evidences nearer home to convince us. But we do no such thing—the various evidences produced leave no room for doubt, but that some unusual phenomenon was actually manifested at Maresfield. Our remarks are not here made with a view to triumph over



the inconsistencies of Captain Noble. We only desire to set up a glass that he may see himself therein. If he go on prejudging Spiritualism as he has hitherto done, he will prove no friend to the truth, but we believe, nevertheless, he will be as hitherto, honest. We trust, however, the experiences of the past few weeks will make him wise, by teaching him the old axiom, "Discretion is the better part of valour." Had he have acted upon this good old saying, he would not have defamed the fair name of Mr. Home, and would have had no gentlemanly apology to offer.

All things may work together for good in the case of Captain Noble. He has a finely cultivated brain, and has, we believe, devoted much patient care and many years to the study of the physical sciences. The pathway he has chosen is a noble one, and if he only act upon the experience of the past few weeks, he may in the future tread it *nobly* indeed.

We wish we could inspire him to a careful investigation of Spiritualism, not with a view to prove it false, but to discover if it be true. We are satisfied he would, in the course of a few months, find himself satisfied that rappings *are* elicited without the medium needing to "soak her toes in warm water."

May his past experience lead Captain Noble to conviction of the truth of Spiritualism; if it does, good will come out of apparent evil, and the spiritual ranks will welcome him as a valiant and worthy soldier, worthy to take a captain's post in the great spiritual army which is gaining reinforcements from all ranks and all countries.

MR. R. COOPER AT BRIGHTON.

On Monday evening last Mr. R. Cooper, proprietor of the *Spiritual Times* delivered a lecture on "Modern Spiritualism" at the Town Hall, Brighton. The lecturer was honored by the presence of a large proportion of ladies—a fact to note. The Rev. Robert Ainslie was requested to fill the chair, which, had he been gifted with a little of the milk of human kindness he would have done effectually, considering the size of his body; but giants in frame are not always giants in mind. We do not say the Rev. Robert Ainslie is not an intellectual athlete. The weak point in his conduct seems to us like the weak points in his logic; the result of a surplussage of combativeness and self-esteem. We think, mind we are only like the reverent opponent of Mr. Cooper, human, and capable of blundering.—Mr. Ainslie for the time forgot he was a minister of the meek and lowly Jesus, or perhaps he did not on that occasion deem it necessary to sit for fair play, because to do so he would probably have prevented himself from standing up in defence of popular prejudice and ignorant assumption. We do not think the Rev. R. Ainslie should not be allowed to cudgel away against the Spiritualists until he is himself exhausted, but let him do it in a manly English manner. He had a right to refuse to take the chair, but in refusing we do not see the "charity which covereth a multitude of sins." But what is the use of writing? Did the Rev. Robert Ainslie go to the Town Hall to hear, that he might call his combative powers into play, and gratify his inordinate self-esteem? Will any of our readers answer? There was interruption throughout the lecture, and this gentle Christian, who refused to occupy the chair, is said to have joined in it if he did not take the lead. The Lord has often been called upon to save us from our friends, but we in all sincerity would humbly request Him to save us from our priests. Ah! what did we say? Why, the Rev. Robert Ainslie is a most thorough preacher-down of priest-craft in his pulpit, where he propounds Unitarianism and eschews its name. May he, however, reflect that since there are phenomena in nature even he cannot explain, he might possibly gain new truths by being less authoritative.

Mr. R. COOPER, proprietor of the *Spiritual Times*, has undertaken to lecture on Spiritualism, at the following places:—On Monday next, May 16, Victoria Rooms, Ryde; Tuesday, May 17, Literary and Scientific Institution, Ventnor; Wednesday, May 18, Queen's Rooms, Newport; Thursday, May 19, Town Hall, West Cowes; Friday, May 20, Victoria Rooms, Southampton; Monday, May 23, Assembly Room, Havant; Tuesday, May 24, Town Hall, Arundel; Wednesday, May 25, Montague Hall, Worthing.

Not at all Fair.

"He had never seen a ghost, but he would like very much to see one. He had seen mediums, however, and Mr. Powell, the author of the work which the lecturer had quoted from in support of his argument, he once saw operate on a medium, when he was mesmerised. He was a blind flute player, and when in the mesmerised condition Mr. Powell told him to play a tune, and although in a sleeping condition, he was enabled to whisper to Mr. Powell, and tell him his 'flute was dry.' (Laughter.)"—[Extract from the Rev. Robert Ainslie's speech, in opposition to Mr. R. Cooper, at the Town Hall, Brighton, on Monday evening, May 9th, 1864.]

TO THE REV. ROBERT AINSLIE.

REV. SIR,—A local paper has just been handed to me containing a report of Mr. R. Cooper's late lecture at the Brighton Town Hall. In that report I find, to my great astonishment, you had the unfairness to use my name in connection with some blind flute player, whom you are reported to say I mesmerised, and who, on being told by me to play a tune, whispered to me that his "flute was dry." Now, Sir, I distinctly and emphatically deny this statement. I never in my life mesmerised a blind person. Supposing you to refer to an evening I spent on one occasion at a gentleman's house near you, I will just say that the young man whom I mesmerised, whom you say was "blind," is now employed as a letter-carrier in the Brighton Post Office. Do you think he could see to read the directions on the letters he delivers were he as you say "blind?" It is quite clear your memory has failed you in your description of my subject's want of eyesight. When you endeavour to damage the reputation of another, you should at least speak the truth. If I am not a minister, I trust I am a man, and one quite incapable of aspersing character by mis-statements. Now to the other witty and pointed part of your statement. "He whispered, *the flute was dry*." If your recollection was so defective as to cause you to pronounce a man with good eyes in his head "blind," is it not probable your memory may have been treacherous to you in other particulars. Let me tell you such an expression never escaped the lips of the subject whilst he was in the "sleep." You yourself, if you will take pains to refer to other incidents connected with that evening, must call to mind the coarse ungentlemanly manner in which you proffered uncalled-for stubborn negotiations, with a view to destroy all necessary conditions to successful mesmerism.

I am but a very small individual, but I feel a little of the fire of an Englishman, and shall always, I trust, be prepared to defend my own integrity when it is assailed. I therefore publicly challenge you to establish the truth of your uncalled-for aspersion on my integrity, or to do me the justice to correct it.

After that, if you have no objection, I shall be pleased to shake hands with you on the platform at the Brighton Town Hall, and enter into a full and manly discussion either on the truths and principles of Mesmerism or Spiritualism. Do not imagine I consider I am aspiring to an elevation equal to your intellectual altitude. I merely wish first to defend my own integrity—next to defend those principles I have at heart. If you condescend to meet me on Mesmerism, I will endeavour to produce mesmeric phenomena on individuals selected from the audience. If you meet me on the subject of Spiritualism, I shall make no attempt at developing manifestations, for reasons I can explain if necessary. Remember, your public position as a minister, even although I am but an author and mesmerist, will not justify you in saying of me that which is untrue!

I have the honour to subscribe myself, &c.,

J. H. POWELL.

4, Portland Place, Eastbourne,
May 14, 1864.

[This letter has been forwarded to the Brighton papers.]

Theodore Parker once said, if he were Emperor of France, after the battle of Solferino, he would take the Pope gently by the scruff of his neck, and say to him with all due reverence:—"You old cuss, you! long enough have you tormented men and made your three million and a quarter subjects hate you; that must cease! Keep your infallibility as long as you like, and make the most of that nonsense—decree the immaculate conception of the mother of God, and his grandmother, and all his aunts, if you like: nay, you may excommunicate all the rest of mankind, the more the merrier, and damn them in the next world; but if you touch the hair of any honest man's head in this world—nay, if you wickedly scare a Jewish baby in his cradle—you have got me to settle with, that's all. Your people are to have you for ruler if they like; if not, *not*. Now, *par vobiscum*!"—*Progressive Age*.

The *Revue Spiritualiste* announces the decease of two zealous and eminent Spiritualists: James Doming, formerly of New York, and M. Mathieu, one of the most able and most constant contributors to that journal. This severe winter has carried off these brave champions of our great cause by the same complaint—acute pleurisy—and nearly at the same time.

James Doming was a native of New York, but had been resident in Paris with his family for some years. He was a thoroughly informed spiritualist, fully initiated into its mysteries, and in regular communication with the leading professors of the same truth in America. He made frequent voyages to the United States, gleaning up there everything fresh in spiritual development. He was a medium of a peculiar kind himself. "We have seen him," says M. Piérart, "put to sleep, awaken, render extatic and clairvoyant at his will, the incredulous, by touching them with certain stones, the origin and nature of which he kept a profound secret."—*Spiritual Magazine*.

Poetry.

[ORIGINAL.]

ANGEL WHISPERS.

Brothers hearken, angels whisper, thro' the isles of Time—
 Statues—idols made of metal, have no soul sublime.
 Then why worship moulded features—images of clay?
 What avail the *forms* of Beauty if the soul's away?
 Art is great, but soul is greater. Body like a shell,
 Must in nature's course decay, but Spirit needs no knell.
 Brothers hearken, angels whisper; worship of the *True*,
 Born of spirit, gives to spirit, Heaven's refreshing dew.
 As the magnet draws the needle, Spirit, Spirit draws;
 There's no Sin can enter Heaven—Sin submits to laws.
 Goodness drawn to goodness ever, with celestial cords,
 Pure angelic inspiration to the soul affords.
 All material gods are Pagan—soulless—unsublime,
 Like the stubborn walls of Babel they must bow to Time.

May 10th, 1864.

J. H. POWELL.

THE MEDIUMS.

AN ORIGINAL SPIRITUAL TALE.

By J. H. POWELL.

It is astonishing how speedily strangers warm into friends when they have certain idol ideas in common. The crust of etiquette falls away like bark under the stroke of the axe, and instead of the memory keeping fresh the knowledge, that a few short hours only have formed the sum-total of the time they have known each other, the present sunlike feeling of pleasure which warms the whole being, occupies the entire mind, and leaves no room for coldness. It was so with Mr. Humphrey as he sat engaged in earnest conversation with Mr. Jeremiah Forbes, who reciprocated his kindly feelings. It was settled between them that tea should be served, and immediately after they should hold a *seance*. Mr. Humphrey had much to ask his fellow medium, but he carefully avoided being too impulsive. The tea service was placed upon the table, and the two sat bachelor-like to tea and renewed the conversation. The cups had not been filled more than twice, when, to Mr. Humphrey's great surprise, a violent trembling took possession of the table, making the cups and saucers dance and rattle. Mr. Forbes smiled, and requested the spirits to favor him by allowing tea to be finished. The table lifted up and knocked three times with its leg on the floor. "Thank you, kind spirits," said Mr. Forbes, whilst Mr. Humphrey expressed his pleasure and amazement, wishing to know if his visitor had any previous knowledge of what would take place.

"Not the least, my dear sir, but I am so accustomed to similar manifestations that I take little notice of them."

"But have you no fear, Mr. Forbes, when you are alone, and the spirits manifest their presence by spontaneous tiltings or rappings of the table?"

"Not the least—nothing like knowledge to destroy fear,—when I did not believe in the reality of spirit-manifestations I certainly had some fear, which amounted to terror, but familiarity with spirits has a similar effect to familiarity with mortals;" and as he spoke he looked wisdom-wise in the eyes of his querist. Mr. Humphrey marked every gesture and word of his peculiar guest, and deemed him the marvel of the age.

There were several philosophical questions uppermost in Mr. Humphrey's mind, but he deemed it unwise to introduce them, because he knew that Mr. Jeremiah Forbes cared little about the philosophy of the subject.

CHAPTER VII.

The bell was rung. Margaret entered the room to clear the table. Just as she was taking away the tea-things the table jumped up suddenly, as though overjoyed at being relieved. The effect of this curious phenomenon caused the servant to rush with a shriek to Mrs. Bates, making a smash of the tea-things. Mr. Forbes and Mr. Humphrey exchanged

significant glances, and thought the affair a good joke. So it would have been if nothing further had happened. Mrs. Bates thought the girl was dying, and hastened in great anxiety to her master to inform him that Margaret had just had "a 'orrible frit."

"Good gracious me," exclaimed Mr. Humphrey, "is she very ill?"

"She be quite beside 'ersel', and talks 'orrible nonsense an' awful wickedness about the table jumping at 'er."

"We can explain it all, Mrs. Bates, pray tell her not to be alarmed, it is all natural enough when it is understood."

Mrs. Bates looked confused, and stared at Mr. Humphrey as though she thought him as much beside himself as Margaret.

Mr. Jeremiah Forbes marked the puzzled manner of the housekeeper, and came to her relief, by telling her not to be at all put out, the table had moved, but it was all through the impatience of the spirits to communicate.

"Spirits!" shrieked Mrs. Bates, her cap-frills standing aghast, "you never can be so wicked and 'orrible to talk so much like a witch, sir."

Mr. Forbes and Mr. Humphrey laughed aloud, and without the least desire on their part the table took up the chorus, causing Mrs. Bates to run frightened from the room, asserting that the devil was let loose, and had made Humphrey Villa the first place of resort. Margaret recovered her "frit," and had to console Mrs. Bates, who was nearly as much affected with fright as she had been.

"Mr. Forbes," said Mr. Humphrey, "seriously this is no joking matter, my servants will be terrified so much that they will desert me, besides, I am afraid it will shock their nervous systems."

"It is always the case with ignorant people, especially women, in the first dawns of these manifestations; they grow terrified by compact, and fear what they do not see, more than what they actually do see."

"But this is not the case with Margaret and Mrs. Bates, you will admit; they both saw the table jump about, and what is more natural than for them, educated as they have been, in the common theological errors, and possessing organic predispositions to nervousness, to feel terrified?"

"You do not quite understand me, Mr. Humphrey, I have had so many evidences of the way in which persons of both sexes take these matters at first, that I look upon it as a necessary evil that people should faint, and shout 'devil,' and all the other sort of thing."

"But is it not a great drawback to the proper and full development of the manifestations, Mr. Forbes, that people generally will not sit and witness the phenomena without going into paroxysms of fear?"

"Yes, most certainly; but you know, Mr. Humphrey, that if you want a decayed tooth extracted, or a leg amputated, you must either become comatized, or feel pain. But what is the present pain in comparison to the future relief? We must bear with suffering to gain even the strength of endurance."

"It is very, very true, and that is why I feel it my duty to press on with investigations into spiritual matters; or, I confess, I should suffer remorse at exciting the fears of nervous beings like Margaret and Mrs. Bates."

At that instant Mrs. Bates re-entered to say that Margaret was now much more composed. "And how do you yourself feel, Mrs. Bates?" inquired her master. The woman cast a rapid glance at the table, as though fearing it would again move before she had time to speak. "Well, sir, seeing as 'ow I am of strong nerves, I must say that the 'orrible manner in which the table moved of itself shocked me much, and as for Margaret, poor gal, I really think, if I 'adn't a comforted 'er, she 'ud a died."

"Tell her, from me, that nothing can harm her, Mrs. Bates, and say she must have less fear—there is nothing like toughness of head and heart to carry one through the world," and Mr. Humphrey, smiled so good-naturedly that Mrs. Bates could not but think that, after all, Margaret had no business to be so silly as to allow her nerves to operate, especially since she herself believed them not to be so strong as her own.

How Mrs. Bates could entertain such an idea is a fact for study. She arrived at it by a process of induction very difficult to comprehend, but since it is not given unto us mortal authors to have a clairvoyante perception into every recess of the human heart, we must relate only that which we perceive, according to our senses, and draw deductions therefrom. Mrs. Bates was on the point of disagreeing with

Mr. Humphrey, when he desired her to tell Margaret to have less fear, as though one's nerves were like bell-wires, under one's control, but when she caught sight of the kind smile which accompanied the request, somehow or other she could not do other than feel that Margaret ought to treat her nerves in very much the same way as bell-wires are treated by persons who are delicate in their manner of pulling them, that is, muffling them when convenient. Mrs. Bates was a queer sort of being, but she was, nevertheless, a good old soul, and an especial favorite with Mr. Humphrey, and his little girls when they were at home. The truth is, she had been so long at Humphrey Villa, that she might be considered part and parcel of the building, and a very comfortable necessary part and parcel she was. Mr. Humphrey would as soon have thought of parting with his house as with Mrs. Bates, and she, on her part, would have made any sacrifice sooner than lose her right to regulate the household affairs of Humphrey Villa, and her influence over the hearts of the dear little girls and their excellent father.

Mrs. Bates was a country woman, little gifted with fine manners, book-lore, and all that kind of thing, but she was a very shrewd and clever woman withal. She had an excellent character for her skill in curing people who were subjected to rheumatism, gout, and other ailments, and was even better than a doctor in the house, because she effected cures, and brought no long bills by way of dessert. Where and how she obtained her knowledge remains a mystery, but she certainly possessed the healing power to a remarkable degree. People who knew more of technicalities than herself, said that she was a magnetist or mesmerist. For a long time she was ignorant of these terms, yet she certainly gave the usual "passes," and "charmed" away many a headache and rheumatic pain. Mr. Humphrey had often been surprised and gratified at the success of Mrs. Bates' "passes" upon his own family in times of sickness, and had been tempted to seek amongst books for a solution of the mystery of her healing powers. This had brought his mind in the way of mesmerism, and from what he discovered he was impelled to believe that Mrs. Bates was, in reality, without her own knowledge, a disciple of Mesmer. He had often talked to her, and explained to her the various theories of the cause of magnetic operations. The housekeeper always listened with respect, and failed not to profit from what she heard. It occurred to Mr. Humphrey that if he could induce Mrs. Bates to sit with them at the table something marvellous might take place, but in order to do so it was necessary to stimulate her mind with such logic as would prevent her going off into hysterics or something worse. It was a very delicate point to touch upon, but it seemed to Mr. Humphrey to be necessary.

"Well, Mrs. Bates," began Mr. Humphrey, "suppose you sit with us at the table this evening."

What, me! at that 'orrible table? Mr. Humphrey, it would be too much for my nerves."

"Nonsense; you have no more fear than we have."

Mrs. Bates looked very timidly at the table with one eye, and very appealingly in her master's face with the other.

"Come, come! don't look so awry at a lump of mahogany," laughed Mr. Humphrey, "you say your nerves are strong."

"So they be, but it is so 'orrible to 'ave dealings with the devil, sir."

Mr. Forbes and Mr. Humphrey laughed outright, and were several seconds before they could pay any further attention to the objections of the housekeeper. She, poor woman, looked very crest-fallen, and her cap-frills rose indignantly. But it was no use being nice at ceremonies in matters where one's dearest principles were at stake.

"Well, well, Mrs. Bates, how have you made the discovery that the devil is at the bottom of table-tiltings?"

"It is too plain, sir, to need an explanation. Did I not see the table move up in that 'orrible manner with my own eyes?" and the housekeeper tossed up her head and adjusted her cap-frills, which had got disarranged, for she caught a sudden glance of herself in the looking-glass.

"Of course, you saw the table rise with your own eyes; whose else's eyes could you see with, my good woman?" interrogated Mr. Forbes, who very much enjoyed the fun.

"And how does that fact prove that the Devil was the agent that moved the table, any more than it was the angel Gabriel that did it?" inquired Mr. Humphrey.

Now, poor illiterate Mrs. Bates was not to be expected to enter the lists of disputation with two scholars. She thought

it 'orrible for them to expect such a thing; nevertheless, she ventured.

"It does'nt need any one to rise from the grave to frit us, and tell us that tables can't jump and tumble about of themselves."

"That is quite true, Mrs. Bates, but how does the fact that the table did jump about prove that the Devil did it?" asked Mr. Humphrey.

Mrs. Bates looked very comical, and her cap-frills got out of decorum again. "It must be wicked and 'orrible, Mr. Humphrey, for 'eavy bits of wood to move, all as if they was alive."

"So it may seem, Mrs. Bates, but suppose that the mere movements of bits of wood indicate intelligence and convey ideas from the world of spirits, we must accept the ideas as more important than the motions that indicate them."

(To be continued.)

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Reviews.

THE TRUTHSEEKER for May. (3d.) London: WHITFIELD, Strand.

This is an admirable number, containing some well-written articles. It is edited by the Rev. John Page Hopps. Among other papers is one on Spiritualism, which is written with clearness and force. We are glad to perceive the gradual change which is coming over the spirit of the Press in this country. The continual influx of spiritual truth is doing its work, thanks to the band of earnest writers like William Howitt, Mrs. De Morgan, Thomas Brevior, and others. *The Truthseeker* is a valuable auxiliary to reform—it goes in the advanced ranks of Unitarianism, and *must* have influence for good.

"The Bible—the Old Testament especially, is all intensely spiritual; full indeed of testimonies to the reality of spiritual influence in the affairs of man. We can understand men rejecting both these and those—the ancient and the modern—but we can see neither the logic nor the consistency of those who believe in the Old Testament appearances, and only sneer at modern ones as improbable and absurd. We suspect that there is a great deal of truth in this shrewd observation of a leading Spiritualist: 'Science and philosophy have grown too materialistic to admit any spiritual agencies outside of sacred history, and have accepted the Bible only out of courtesy or policy.'"

CLAIRVOYANCE: HYGIENIC AND MEDICAL; by JACOB DIXON, L.S.A.L. (Second edition). (1s.) London: JOB CAUDWELL, 335, Strand, W.C.

The mysteries of magnetism in its higher developments of clairvoyance and ecstasy have formed the subjects of numbers of the advanced intellects of Europe. Some profound works have appeared, heralded to the world by names sacred to the student of science, and more especially so to those who comprehend the faintest glimpses of Spiritualism. This little book is not only useful, but it is highly interesting. We took it up, intending to read a portion of it only, and return to its pages at some future time, but we were so fascinated with its interesting details that we finished it at a sitting. Mr. Dixon writes in a vivid, definite style. There is little mystification and much cogent philosophy. Perhaps the numerous illustrations of the practical kind which he describes are the most treasurable portions of the book. We have only praise to offer—the little work has all the characteristics requisite for the popular mind. Practical and simple, it is of all books of its character the one we can most heartily recommend. When will the medical world turn from the error of their ways, and look after this wondrous clairvoyante power? Applied to Hygiene, Mr. Dixon has shewn its marvellous value. This treatise should reach the hands of all who would understand how to obtain diagnoses of disease. Clairvoyance is destined to advance medical science, and to confer an inestimable boon upon mankind. The following is a fair sample of the work:—

"Clairvoyantes who perceive not only remote objects on the natural plane, and their states, but also beings and objects, on the spiritual plane, may be expected to be affected by the moral states of persons, and also by the essential qualities of naturally-formed things. Every object of the external world—as ancient philosophers taught—whether earth or metal, vegetable or animal, including the human, has its monadial or soul-substance perceptible to a correspondent faculty of the human being, when in the state under view.

"These monadial or soul-substances—otherwise called by various authors, vital, sympathial, aural, aromal, essential—have magnetic, or polar, relations with every other, constituting the bases of sympathy

or antipathy, Clairvoyantes perceive the vapours, rays, or lines of some concordantly intersecting or blending with each other, while they perceive others, on the contrary, correspondingly repelling. They perceive, further, that each organ of the body has its proper magnetism, and that in the infinitude of natural things are those which have a magnetism in correspondence with the magnetism of one or other organ.

"Human magnetism blends with that of water, producing a resultant of definite activity. Its blending with that of simple drugs explains the activity of the preparations used in homœopathy, inert except where there is polar reactivity to their action.

"The human being—the ultimate of Nature, the microcosm, the universe in small—has, we learn, combined in him the elements of the microcosm—the universe; all monadial qualities and forces, all loves and wills—chemical, vegetable, animal—are in him epitomised: he has thus, in his physical organism, *rapport* or relation with every being and object in visible nature; and, in the constitution of his soul—with the beings and objects of the invisible world, even, as we are also divinely assured, unto the Father and Author of All."

LINES

On the death or "passing away" of her dear child Eva Charlotte, aged 5 years, March, 1864.

BY FRANCES HARRIS.

I see her as in life's gay hours,—her merry laugh and childish glee—
The fairest of all earthly flowers, she *was* and *is* to me;
I mourn her, and the while I weep,—my *spirit-child* I *feel* her near,
Her sweet breath fanning on my cheek, her soft voice whisp'ring in my ear.

"I pray thee, mother, do not fret,"—and thus she ever seems to say,
"We'll meet and love each other yet,—chase, chase your fruitless tears away."

And so I feel, as though a chain, a *spirit-chain* I cannot see,
Extending from the heart and brain, were link'd 'twixt her and me.

She is not dead! my Eva sweet! she lives in realms of love,
And down this spirit-chain descends, to bid me look above.
And though I *know my little worth*, compared to such as her,
The love she gave so free on earth, she'll not deny me *there*.

Watch o'er me, then, my Eva, if 'chance thy spirit's near,
Whene'er in faith I falter, still whisper in mine ear,—
And draw the chain still tighter, lest my thoughts should go astray,
'Twill make the burden lighter, when from earth I pass away.

CURED BY THE SPIRITS.—Mr. Ashly Clark, of Elbridge, N. Y., writes us that he was sick, very sick, even unto death. And notwithstanding the importunities of his wife and family to call in a doctor, he persistently refused. When to all appearance he was near his death, he was suddenly made to rise up, take a pen and paper, and write: "You are surrounded by invisible beings that shall make you well again." At this moment his pain left him; he fell into a gentle perspiration, and respired easy and natural, and was fully restored to health, save the want of strength. And "gratitude, gratitude, gratitude!" fell from his lips. Many in the neighbourhood had recently died of the same or similar disease.—*Banner of Light*.

CURE BY LAYING ON OF HANDS.—One of our subscribers, D. G. Estell, writing from Belvidere, Illinois, says:—"I know of one of the greatest spirit cures by the laying on of hands, done in this town in the fall and early part of the winter of 1863, that I ever heard of. The case was this: the subject was a man between fifty and sixty years of age who drank to excess, ate opium almost by the wholesale, had the dropy on the heart, had dyspepsia for more than thirty years, and bronchitis, and was cured in two months. The medium was a female.—*Banner of Light*."

Spirit upon Spirit.

PART THE SIXTH.

The conference of March of the 5th here continued:—
I read as follows from Judge Edmonds.

"You said children do not grow in size in the spirit land faster than on earth. I have heard read a communication from the spirit world which says they do. Which is right, and why this discrepancy?" It was answered:—

I teach you in accordance with God's laws, both on earth and in the spirit world; therefore, when I have said any thing seemingly incompatible with the operation of those laws, and which to your mind, does not correspond with what you know of the effect of laws which are in apparent contradiction, then you have good right to question the correctness of my teaching; but I have taught you that God has instituted laws, predicated upon principles coeval with himself, and therefore he

cannot depart from them. Now, spirits possess organization, and is subject to the laws of that organization as well as you on earth are subject to the laws of materiality. The effects of the laws operating on our organization is almost precisely the same as the laws operating on yours. We are divested, it is true, of the grosser particles of your nature, and we are spared all the evils which that organization induces, yet we do not live here by any special administration of the power of God, neither is the spirit world conducted by miracle. We act and live, we work, we toil, we develop just as you do on earth, only the internal, which is the essence of the everlasting principle of God himself (as it emanated from Him), expands in a greater ratio than the body. Take no statements, therefore, that are not based on laws satisfactory to your judgment, and depend upon it, that when any revelation is made having the garment of marvellousness wrapped about it, that either it is a compound of the medium's imagination, or it emanates from some spirit whose veracity is to be doubted. I therefore say there is no discrepancy to your mind, neither has there been. You have asked this question to reconcile a discrepancy of statement, but the fact, nevertheless, was as apparent to your mind as the solution of any other question based on the laws which govern the *whole* of God's universe, of which we claim to be a part.

The question concerning the sex of a child about to be born, and the laws predetermining it, was brought up and answered, whereupon the spirit commenting upon Judge Edmonds's work, and the assertions of his spirit friends, observed:—

R. There are mysteries that no spirit can answer. The Creator alone directs those things, and from the way in which the multiplication of all beings is continued, the wisdom of it may be perceived; neither could man nor even angel command the sex of a child or other animal.

The perusal of Judge Edmonds's work was resumed:—

Section Nine, Saturday, April 23rd, 1853.

After some preliminary remarks the spirit Bacon wrote as follows:—

In your daily connection with the world there is much to annoy, to perplex, to worry; but to the man who sincerely looks beyond the boundaries of time, and earnestly desires for wisdom, there is much, very much to be learned, even from things which can not be seen. Time in its passage makes its impress on both man and matter. Learn, there is no thought, no action of mind with mind, but makes its impress too on the remotest bounds of eternity. Now mark this expression, and weigh it well. View the great scope of this boundless influence. There is no act either, with the full consent of your mind, but has no direct influence on spirit for good or evil. How intimate, therefore, the connection, how boundless the power, that from your mind controls even spirit action in this world!

Judge E. asked whether by "this world" he meant *his* world or ours, and he answered him.

It is so for ever. God's spirit is in everything. It pervades everything, and fills with the evidences of his power every part of His creation. Our affinities for good or evil meet with their likes or dislikes here, and compel, if indeed good, the submission of earthly spirits to the grand, the noble influence of that principle which is the characteristic of our heavenly Father. * * * In the ideas which I have just written, I mean to be understood to say that evil thoughts, opposed as they are to the great principle as the foundation on which the whole universe was constructed, that is, Goodness or Truth, seek out from every part of creation a correspondence. It cannot mingle with it, but finds elements of its own to which it assimilates, and a congenial mixture to which it corresponds; but the good, the true, the beautiful—and they are all alike—find their constituents in that which is of God himself.

Here the spirit suddenly interrupted the reading, rapidly writing:—

R. Good!

It is this which, when spirits are undeveloped, roaming through the boundaries near to earth, and finding no abiding place, gleaning from no connection the least moiety of happiness, it is this principle of good, this germ of truth, which is breathed on them as it were by the spirit of God, and impels them to seek for happiness in progression through the higher spheres. They say, who are opposed to these revelations, we teach doctrines contrary to the Bible.

They believe in a hell, in a place of punishment, where spirits are tortured either by other spirits more evil, or by their own thoughts; but even were this so (I know I teach no doctrines untrue, no doctrine which the Great Spirit himself would not justify) can you imagine a portion of that germ, pure and self-existent, could be confined in a place where there is no hope, where the spirit could not progress? No; even were this so, were even the hell existing, as it is said, no spirit could remain there; for the impelling force of that power which is of God would send it self-seeking the universe through, to seek that food for which its nature so much cares. Confine it as you may, bind it with bonds of error and evil, and the spirit will burst all shackles, and rise in the power of its inherent might, and seek the source from which it sprang. To this source do we all tend; some in one position, some in another, but all arriving at last at that point at which His nature can be most developed.

BACON.

R. This is very good. No one can reasonably conceive that the great Creator would allow man to endure eternal punishment; even on earth there is no one so completely lost as not to show some spark of the Divine Spirit, however it may be enveloped and disturbed by evil passions.

1. What do you mean by the remark, "the feelings and affections of our friends govern our action here; and according to the condition of your feelings, so can we respond?"

Why, if your feelings are adverse to ours, if they are mixed with doubts, if they are not elevated by the desire of arriving at truth, if there is anything but the true motive to receive from us the facts and developments of the spirit world, they repel your friends, and draw around you a class of spirits whose manifestations correspond with the unworthy characteristics of thought and purpose governing your own minds.

2. You say, "the spirit will not sleep if the body does." Does the spirit never sleep?

Certainly it does; but I referred to the subject of that night's communication.

3. You say, "there is no thought, no action of mind with mind, but makes its impress on the remotest bounds of eternity." This, of course, refers to the future? the future of us, or of others? And in either case, how is this?

This will occupy too long now, to explain in detail. Suffice it that all good thoughts influence mind everywhere, for the present as well as future. Evil develops evil, and its control over the mind of man has been witnessed by every age of the world. The principle is that God is good. Goodness is of God; therefore every thing, thought, or act, partaking of that nature, has its relative effect on spirit everywhere as emanating from God.

4. You say, "there is no act with the full consent of our mind, but has its influence on spirit for good or evil." What spirits do you mean, that of the actor or others?

Both. The fate of a spirit is within its own control, but the influence of good is as general and specific in our world as in yours. Now if some mind develops a good thought in your country, do not the minds of individuals receive and profit by it in Europe? Spirits in affinity with you likewise receive the good you generate, or rather the good generated through you, and they, responding, circulate it through the spheres where they dwell. So with evil.

Whereupon the spirit wrote:—

R. Good.

And, after a few more remarks of an unimportant kind, we desisted—this terminating the conference of the 5th of March. The writer perceives this to be a good opportunity to terminate this portion of the papers, as the responses to be given in the seventh part are long, and would very inconveniently add to the length of the article.

K. R. H. M.

May 8th, 1861.

(To be continued.)

Correspondence.

[We do not hold ourselves responsible for the opinions of correspondents.]

[We must beg our correspondents to spare us the necessity of either curtailing their communications or omitting them altogether. There seems a tendency to prolixity rather than conciseness in some, whose names we need not instance. Whilst we are anxious to encourage debate and feel desirous of giving each contributor an opportunity, we cannot continue to take notice of communications which run to incongruous lengths. If our correspondents would consider for themselves they must see that the admission of lengthy letters necessarily keeps out of the paper other perhaps more interesting matter. Correspondence should be written in a plain, bold hand, on one side only of the paper, leaving a clear margin. Such a plan would save us much unpleasant labour, and serve the purpose of the writers equally as well as the ordinary plan of crowding the pages so much as to require a magnifying glass and the patience of Job to decipher the words. If our friends will concentrate their ideas and keep them well ordered within reasonable compass, both Editor and reader will have thanks to offer.—Ed.]

Extremes.

To the EDITOR of the SPIRITUAL TIMES.

SIR,—A truth which cannot be too deeply impressed upon the minds of all is, that all extremes are dangerous. The position of man in this respect is, however, very difficult; it may be aptly illustrated as that of a man walking on a high and narrow wall; on either side is a yawning abyss into which how easy would it not be to fall, but he must carefully choose his steps, and fixing his eye upon the goal of his journey, must walk unflinchingly. Even so must we in all things seek truth without prejudice.

Among Spiritualists, as among every other class, there are those who fall into extremes. They may be and doubtless are zealous in the cause, firm and true as far as they go, but they injure the very plant which they wish to nurture. We must remember that we do not enjoy the privilege of spirit intercourse in order that all our actions may be guided by those out of the flesh; in that case we should have no need of judgment or direction, and in a great measure would cease to be responsible for our actions. That this was never intended must appear to all, and those among us who persist in trivial enquiries will assuredly draw around them inferior spirits, who abusing the excessive credulity they see, will call themselves by false names, and in a thousand ways deceive the deluded.

When a sceptic hears that the spirit of some saint is consulted hourly, and ever ready to answer as to the management of household affairs, he is content to judge all Spiritualism by this, and say, does

not the absurdity of the doctrine lie on the very surface? To those who are really thus deluded I would say, are you so pure in heart and mind as to be constantly in connection with high and holy spirits? As in nature life associates with life, are you pure enough in all your aspirations and thoughts to be of a kindred nature with God's elect?

Some may object that the physician comes not for the whole, but for the sick, and this applies to our question in a certain degree; though the Apostles may have great and loving missions to fill, can it be that they are ever ready and willing to arrange the pros' and cons' of ordinary life? This, any who have seriously thought on the subject will not readily admit.

This extreme is in its way almost as dangerous as the other which denies any spirit intercourse, and even does the cause more injury, for it excites much derision without arousing curiosity. The thus over-credulous will be looked upon by sceptics as monomaniacs, into whose theories it would be only time wasted to enquire.

St. Paul says, try the spirits, and the difficulty can be obviated by asking in the name of the Saviour whether the spirit be truthful. Let us not because we receive an elevating message from Summer land, purporting to be from a Saint or Apostle, believe it implicitly to be so until we have tested and proved its author. The disciples and apostles must be too pure and holy to revisit earth unless there be some mission appertaining to greater interests than those of daily life.

T. F.

Right or Wrong.

To the EDITOR of the SPIRITUAL TIMES.

SIR,—I regard your correspondent Mr. T. P. Barkas as a shrewd and clever man, but my experience of Spiritualism does not lead me to what appears to be his conclusions. He says "that we have no satisfactory evidence that the persons who propose to communicate are the persons who are communicating."

I imagine satisfactory proofs have much to do with the order or state of minds receiving them. Some persons seem to be so constituted that no kind of evidence will enable them to believe that spirits do communicate.

None can consistently be in a position to determine for others what constitutes satisfactory evidence.

In the ancient scriptural times the spiritual beings communicating are called angels, yet this, as a designation, is not a proof that they were not spirits of the departed ones. In the case (as we will suppose) of Adam communicating with the prophet Jeremiah, which is to say that by that time Adam had not progressed in the spheres to become an angel, either of the spiritual or celestial heavens. Man comes into the world a little lower than the angels, perhaps hereafter to become an angel.

Some progressed spirits in their communications are stated to have said that the conditions of spirits dwelling nearer to the earth capacitate them for lifting tables, and for better executing physical manifestations than the higher spirits. Possibly the angel that is said to have loosened the chains from Peter, enabling him to escape from prison, was one of these employed by bright ones in his company. So of the angel said to have removed the stone from the Sepulchre—the account given by the woman (as we read in Mark) is that, on "entering into the Sepulchre, they saw a young man sitting on the right side, clothed in a long white garment."

A strong proof that in ancient times, spirits of the departed communicating were regarded and called angels, is furnished in the history of St. John.

In the last chapter of Revelations, verse 6, it is written, "and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly come to pass"—important communication. In verse 8, St. John is described as falling down to worship before the feast of the angel, and in the following verse he is forbidden this, the angel calling himself one of his brethren the prophets.

If it is a law of existence that the spirits of the departed, either cannot or should not communicate with men. I consider that law would not have been broken in this instance, nor would Jesus and the spirits of Moses and Elias have violated divine law to hold converse on the mount.

The Old Testament state of things is said to have been according to the "disposition of angels," who sometimes spake with the "Thus saith the Lord," causing minds in that day to conclude that the Lord then spake to them; and in the New Testament times striking evidence is afforded of spiritual communications, when the spirits spake with tongues, &c.

Why should it be concluded that in those unprogressed ages alone, men should be privileged to have intercourse with good spirits and angels, or that their conditions made it more possible than in our own more progressed era, or that angels elevated cannot, through suitably selected and prepared mediums, as well communicate now as then, and that when communicating they cannot furnish the world with instruction as worthy of reverence as at those periods, so that saints on earth and in heaven may now be enabled to hold sensible communion?

If the ancients held communications with angelic spirits, all spiritual communication was not then forbidden, but evidently only such as was common to Egyptian idolaters with low orders of spirits called familiars, and which practice the Israelites inherited; such intercourse being held from low, selfish, and merely worldly motives.

This kind of communication is in like manner seen to be now forbidden by good spirits.

Saul having departed from those conditions of heart which enabled him to have intercourse with angelic spirits in the then ordinary way, by Urim and the prophets, &c., was led to consult the witch of Endor to commune with Samuel.

It is doubtful that she was a witch, for had she been such how could he expect that so good an one as Samuel would communicate through her? In all probability she was what would now be called a clairvoyante. Saul had not long before put out of the land the wizards, and those that had familiar spirits.

It is true there may be false and hypocritical spirits who communicate, as there are hypocritical men who preach to us on earth, but this supplies no greater reason for discarding spiritual intercourse than for refusing to hear all preachers. In the exercise of every test discernable and acquired by experience, christian charity will enable us to believe them truthfully disposed until discovered to be deceptive. Mediums advanced in spiritual life to become seers, have an advantage over others in being enabled to see the spirits, and as circles increase in number for reverent intercourse the number of these may be multiplied, and a greater number of spirits of the higher order enabled to communicate. The physical manifestations are doubtless designed to bring science to more sensual or material minds, and to lead on to manifestations of a higher nature as men become better, and their affinity more elevated. Some of the teachings of Spiritualism have greatly informed my own mind on some subjects, and have also enabled me more correctly to discern the meanings of much scripture teaching.

Finding so far as I have been enabled to judge that, the higher class spirits do not affirm the prevalent doctrines among men of salvation through a faith in Christ's personal righteousness and bodily death, I determined well to investigate each department of the scriptures bearing on such subjects, and have found to the full satisfaction of my mind that the spirits teach rightly according to true scriptural meaning, and divines wrongly.

I remain, sir, yours, &c.,

P. W.

Spiritualism versus Orthodoxy, alias New-Church.

To the EDITOR of the SPIRITUAL TIMES.

SIR,—In reply to your New-church correspondent, writing from the dogmatical standfast of creed, assumes infallibility and the mantle of bigotry and intolerance in his first paragraph. Let him disprove the proof texts given in the last article. Like many of the orthodox reasoners, he gives us the Satanical theory to all that differs from his standard of "orthodoxy," and sublimely tells us that if spirits teach that Jesus is the "Son of God," they must *ipso facto* be "evil spirits." Very natural and charitable this. Let him prove his points before he wickedly hands over to the Devil thousands of Christians and myriads of spirits equally as good as himself, both in morals and religion, faith and practice. As Albert Sayer gives us some proof passages in support of the worship of Christ and the "supreme divinity of Jesus," we will just reply to them *seriatim*. Mr. Sayer's first proof text is based on an incorrect translation of the 25th verse of the Epistle of St. Jude. In Griesbach's text, the verse reads as follows:—And unto Him who is able to keep you from falling, and to place you in the sight of His glory, faultless, with joy, the only God our Saviour, *through Jesus Christ our Lord*, be glory and majesty, dominion and power, both now and throughout all ages. Amen." Mr. Sayer must see that the omission of the words from the text, "through Jesus Christ our Lord," gives quite another meaning, and the correct translation proves the *sonship* of the son, and not the duty of Christ. The next text, Revelations, 1st chapter, 8th and 11th verses, does not teach the worship of Jesus Christ. The Revelation of Jesus Christ, which God gave unto Him does not imply that Jesus Christ is one and the same person with the Father. If you will read Griesbach's text, or Samuel Sharpe's translation of the text, you will find that the words "Lord God" are spoken of the Father though the Son, as the coming Almighty, and Alpha and Omega, in the work of human redemption. The passages referred to in Isaiah does not expressly teach the supreme deity of Christ. There are many passages that speak of the Father as a Saviour and Redeemer, without special reference to the deity of Jesus Christ. The texts in question simply teaches that God is one only God, and the Saviour of His people. Mr. Sayer next attempts to prove the omniscience of Christ from Luke, 6th chapter, 8th verse, and John 1st chapter, 48th verse; by the same method of reasoning, the opposite can be proven. Jesus says: "Of that day and hour knoweth no man, not even the Son, but the Father only." It is strange that creed should so blind the vision as to produce such statements as these modern seers and clairvoyantes can both read thoughts and see at a distance, are they, therefore, "omniscient," and gods? Yet, to such absurd conclusions would Mr. Sayer's proposition lead us. Christ was simply a fully developed seer, and saw with the spiritual eye the unseen thoughts and emotion of the human mind. As a Son of God he claimed to be the one Highest, and the first in the mouths of the apostles, seers, and prophets. Mr. Sayer next tries to prove the "omnipresence" of Jesus from the passage in Matthew, 18th chapter, 20th verse, "For where two or three are gathered together in my name, there I am in the midst of them, and that to bless them. And lo I am with you always, even unto the end of the world." These words are said of Christ as being present by His grace and assistance, for which it is obvious his bodily presence is not required. Do we not commonly see and perceive amongst men that a king has power over his own dominions? Again, St. Paul says, 1 Corinthians, 5th chapter, 3rd verse, "For I verily, as absent in body, but present in spirit. And to the Colossians, 2nd chapter, 5th verse, He says, "Though I am absent in the flesh, yet I am with you in the spirit. Is St. Paul omnipresent? I trow not. Bishop Sherlock says "the promise annexed: and lo I am with you to the end of the world, must be relative to the apostles commission, and they could depend on it no longer than

whilst they kept within the limits of that commission, which was to teach what Christ had commanded." The meaning of Christ is plain enough, if creeds and dogmas did not blind our eyes. Christ and all His "holy angels" are ever present wherever there are waiting and willing souls ready to be blessed; yet they are only God's ambassadors.

Mr. Sayer next proceeds to ascribe omnipotence to Jesus, from Matthew, 28th chapter, 18th verse, and John, 10th chapter, 18 verse. The text teaches that Christ is supreme ruler in the Christian Church. Both on earth and in Heaven all power is given unto Him by His Father, until all things are subdued; then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all-in-all. 1 Corinthians, 15th chapter, 24th and 20th verses. There is no other omnipotence here but what refers to the gift of the Father to our Lord Jesus Christ as His well-beloved Son. The other passage, John, 10th chapter, 18 verse, "Grotius tells us may read thus: "I have power to rescue my life from present danger," that is, Jesus could lay down His life if it was the will of His Heavenly Father, or He could take it up again." His spiritual power was such, that if He so willed he could escape out of their hands.

Will Mr. Sayer give us the proof texts where Christ always permitted worship to be paid to Him in the Gospels and Epistles, if they are so numerous, let us have a list of them, chapter and verse. Will he also be good enough to take up my thirteen points, and honestly meet them text by text, as I have met his three points, and deal honestly with the subject. In reference to the fullness of the Godhead bodily, that I do not dispute. I deny the assertion that any text can be found whose direct meaning and literal and correct translation will teach the worship of the Son instead of the Father of our Lord Jesus Christ.

The passages in Isaiah are explained by orthodox commentators quite differently to what our friend makes them mean. Samuel White, M.A., Fellow of Trinity College, Cambridge, in his commentary on Isaiah, says: "That is, he (King Hezekiah) shall reign on the throne of David as the metaphor signifies, and as the prophet more fully explains himself in the following verse, which cannot be literally true of our Saviour whose kingdom was not of the world, as David's was." Martin Luther, Professor Stuart, Calmet, H. Horne, and others may be quoted. In the Old Testament we find a person called "Eli," which means "my God." Is Eli God? Another person is called "Ithiel," which means "God with me." Is Ithiel God? Another is called "Abiel," which means "God my Father." Is Abiel God? Another is called "Hiel," which being explained is "the living God." Is Hiel God? An angel is called "Gabriel," which means "the mighty God." Is Gabriel God? How many God's would we have if the name of a person which signifies God establishes that distinction.

The passage in St. John's Gospel comes under the same law of biblical criticism. The passage does not say that Jesus Christ is God; that the word "Logos," which signifies the "wisdom of God," and which is in the text called God was given to Jesus Christ. If you will read "Griesbach's text" you will find a different reading, why "all things were made through it, and without it was not anything made whatever." What was made by means of it was life, and the life was the light of men, and the light shined in the darkness, and the darkness comprehended it not. You will see the little word *it* makes a serious difference to your word him. Now what is implied by *it*? Why, reason, life, divine intelligence, wisdom, &c., as authorities refer to Dr. Campbell, Tyndall's Bible, Dr. Wall, Leclerc, Dr. John Wallis, Dr. Thomas Brown, Dr. Parr,—all give the same explanation that the word refers to the wisdom of God, reason of God, life of God, word of God, &c. The statement, therefore, that Jesus Christ is called God in the first verses of John's Gospel is simply untrue, that all things are there laid void by Jesus Christ is equally untrue, as the correct translation will simply prove.

Finally, will our friend pull off his Babylonian garment and divest himself of the goats horns, and cease to gore his fellow christians and the angelic ministry as antichristian and devilish.

If the spirits are right our friend is guilty of a wicked slander in calling them devils, whom God both sent as His holy angels. Let him, therefore, refrain from such terms until he can prove them such.

Yours sincerely,

D' ESPRIT.

Yes, it is a fact which will be hailed with satisfaction by all—and in a special degree by Dr. Ashburner—who, like myself, have borne the burden of the fight, that Dr. Elliotson has at length had the good fortune to be satisfied by the evidence obtained recently through the remarkable mediumship of Mr. Home. "I am," Dr. Elliotson said to me, and it is with his sanction that I make the announcement, "now quite satisfied of the reality of the phenomena. I am not yet prepared to admit that they are produced by the agency of spirits. I do not deny this, as I am unable to satisfactorily account for what I have seen on any other hypothesis. The explanations which have been made to account for the phenomena do not satisfy me, but I desire to reserve my decision on that point for the present. I am free, however, to say that I regret the opportunity of obtaining satisfactory evidence was not afforded me at an earlier period. What I have seen lately has made a deep impression on my mind, and the recognition of the reality of these manifestations, from whatever cause, is tending to revolutionize my thoughts and feelings on almost every subject."—*Spiritual Magazine for May*.

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